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instances, 3 of them with δέ. When Mr. Drewitt makes a fresh comparison bearing this point in mind, it will be time to answer him. He should be more careful how he invites peeps, even "for fun," and beware how he audaciously charges Homer with being "so thoughtless in distributing his examples." It is not Homer who nods, but his critic who misrepresents him.

And so on. Is it necessary to go farther and to waste more time? Certainly not. I exposed the futility of Mr. Drewitt's statistics and of his deductions from them in my first paper, and here they are again more futile than ever. And his method is unchanged. He still assumes "shifts," still "clings despairingly" to the similes and the νῦν cases, still declines to see the vital distinction which I pointed out to him between the two kinds of "speech." He ends by suggesting that Unitarians should ignore statistics. He would be well advised himself to give them up. He generally fails to see their real significance.

A. SHEWAN

ST. ANDREWS
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NOTE ON ARISTOTLE'S *DE ANIMA* 403a 23

ἔτι δὲ τοῦτο μᾶλλον φανερόν · μηθενὸς γὰρ φοβεροῦ συμβαίνοντος ἐν τοῖς πάθεσι γίνονται τοῖς τοῦ φοβουμένου.

After ἔτι δέ the preposition διά has probably fallen out by haplography. Hicks lxxvii gives many examples of the tendency of E to omit small words, and διά would be hardly distinguishable from δέ. Its reinstatement here restores, I think, a much-vexed passage, which Torstrick's τοῦτου μᾶλλον and Christ's τούτῳ μᾶλλον do not cure, though the latter points the way.

Aristotle has given one proof of the interdependence of mind and body. He introduces a still stronger confirmation with the words: ἔτι δὲ <διά> τοῦτο μᾶλλον φανερόν. Cf. Themistius, περὶ ὕπνου, p. 257, 5, Spengel, ἔτι δὲ καὶ ἐκ τῶνδε δῆλον. φῖ γὰρ, etc. The forward reference of τοῦτο of course presents no difficulty. Cf. *Gen. An.* 747b 28, λέγω δὲ λογικὴν διὰ τοῦτο ὅτι, etc. The γὰρ of the clause μηθενὸς γὰρ φοβεροῦ is explicative of διὰ τοῦτο. It is the analogue in an argument of the so-called narrative γὰρ. The editions seem to me for the most part to blink the difficulty. Hicks, retaining the vulgate, apparently translates as if he had my text: "Still more is this evident from the fact that," etc.

PAUL SHOREY

THE BACKGROUND OF THE *LEX MANILIA*

Cicero's *Pro lege Manilia* frankly says that the Roman *equites*, the middle-class nobility of wealth, were deeply interested in placing Pompey in command of the war against Mithridates. This interest, Cicero implies, was